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The Churchman Looks at India

A Guide for Leaders of Adult Groups

AUDRIA BANDY GRAY

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By AUDRIA BANDY GRAY

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THE CHURCHMAN LOOKS AT INDIA *by Audria Bandy Gray, former Educational Secretary of the Woman's Auxiliary in the Diocese of Atlanta.*

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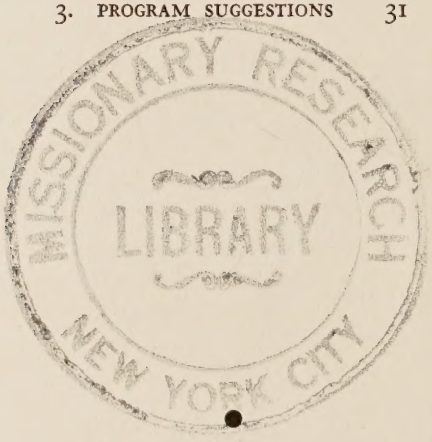

All materials listed in this Guide may be secured from the National Council, 281 Fourth Avenue, New York 10, N. Y. Prices quoted were furnished by the publishers and are subject to change without notice.

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Introduction

ONE-FIFTH of the world's population live in India, in a country smaller in area than the United States. The eyes of the world are turned in their direction. They are seeking self-government and have Britain's promise that they shall have it. But it does not come quickly because of the complex internal situation.

There is no more opportune study than India, on the threshold of a new era. Through her long past, religion has played a most vital part. What in her future will be the effect of Christianity?

This study is concerned with the India of today and tomorrow, and with the Church in India, especially the Church of India, Burma, and Ceylon.

Essential Materials

India at the Threshold by L. Winifred Bryce is the basic study book. The author pictures the India of today and traces the Christian influence and accomplishments, and forecasts the developments to come. 60 cents.

The Lotus Blooms in India. A rapid survey of the life and work of the Church of India, Burma, and Ceylon, including the proposed scheme of union in South India. 25 cents.

Restless India by Lawrence K. Rosinger. A brief introduction to the land, people, government, and working conditions of India. 35 cents.

India Packet containing the above in addition to *The Churchman Looks at India,* and other helpful material. $1. The Packet plus the Map of the Church of India, $1.35.

The Church of India, Burma, and Ceylon. A graphic wall map in color. 50 cents.

India Outline Maps: Wall size, 22 x 28 inches, 25 cents each; Small size, 8½ x 11 inches, 25 cents a dozen.

Other Helpful Materials

MAPS

Friendship Map: India by Louise E. Jefferson. The second in a series of decorative maps of many lands in color. Size 28 x 32 inches. 25 cents.

Picture Map of India by Lloyd Coe. A new number in the picture-map series. Accompanied by cut-outs and text. Size 50 x 38 inches. 50 cents.

Wall Map of India. A political map in four colors. Size 28 x 22 inches. 25 cents.

DRAMATIC

Fun and Festival from India by Rose Wright. Material for use in planning recreational events. Paper 25 cents.

With Silver Wings by Helen M. Clark. A one-act play about India for adults and children. 3 men, 1 woman, 1 boy. 25 cents.

Empty Hands by Helen M. Clark. A play about India. 5 men, 1 woman, 1 boy. 15 cents.

IN THE NEWS

CLIP news items from papers and magazines and make a scrapbook of them. Record items of news that come over the radio about India in the scrapbook. See *National Geographic,* July, 1917; March, 1921; November, 1921; November, 1924; July, 1926; November, 1927; October, 1929; March, 1931; March, 1932; June, 1932; August, 1933, for special articles, and India issue of the *Geographic* for October, 1938. *The International Review of Missions,* (156 Fifth Avenue, New York). FORTH, formerly *The Spirit of Missions,* July-August, 1946, and special series beginning in October, 1946. Earlier articles are available in a packet which may be borrowed from National Council Library.

VISUAL

INFORMATION concerning suitable silent and sound motion pictures on life in India may be obtained from The National Council Visual Service.

BACKGROUND READING

AN excellent reading and reference list is included in *India at the Threshold* pp. 163-170. The titles recommended in this Guide in addition to the material listed as essential are:

Salute to India by J. Z. Hodge (New York, Friendship Press, 1946. Cloth $1.25; paper 60 cents). A sympathetic and constructive interpretation of the present political, social, and religious situation by a British missionary, until recently secretary of the National Christian Council of India.

Tales from the Inns of Healing: Christian Medical Service in India, Burma, and Ceylon edited by B. C. Oliver (Available from Friendship Press, New York, $1.25). An illustrated study of the full round of medical work throughout India as carried on by Indian and Western doctors and nurses.

Our Country Is India by young Indians and their leaders, com-

piled by Rebecca Wells Loeffler (New York, Friendship Press, 1946. Cloth $1.00; paper 60 cents). Presents striking accounts of action on the part of youth groups concerned about meeting present needs and building a new India.

The Church Takes Root in India by Basil Mathews (New York, Friendship Press, 1938. Out of print). A study of the Church as it expresses Christian faith and life in forms native to India.

Christian Symbols in a World Community by Daniel Johnson Fleming (New York, Friendship Press, 1940. $2). An illustrated study in the adaptation of native symbolism to Christian art and expression.

Helps for Leaders

How to Lead an Adult Missionary Discussion Group by T. H. P. Sailer (New York, Friendship Press. 10 cents). A small pamphlet with general information on how to start and conduct a discussion group.

How to Lead Discussions by LeRoy E. Bowman (New York, Womans Press. 35 cents). General information and a practical guide for discussion leaders.

A Chairman's Guide by Helen Husted (Pleasantville, New York, The Reader's Digest Program Service. 50 cents). Methods and instruction as to how to conduct discussion groups, panels, or forums. Good material on how to get your group to participate.

Missionary Education in Your Church by Nevin C. Harner and David D. Baker (New York, Friendship Press. 75 cents). Relates the parish church to the world and its problems, discusses who should lead mission study courses, how to do it and how to evaluate them, how to interpret the theme for every age group.

Forums by Emily Woodward (Georgia, University of Georgia Press, $2). Technique for conducting forums, how to make your people use freedom of speech and thought.

To the Leader

READ *India at the Threshold* through completely. Read this Guide through. Then make your plans. Since you know the personnel of your group, the talent and ability of each one, you will know best how to adapt the material to make the deepest impression. Remember, the Guide is not tailor-made to fit the needs of every group, it can simply make suggestions; you adapt them to your own group.

You know the needs and interests of your group. Use your imagination to tie both to the subject and help them to catch a vision of how they can help to "reveal God to the people of India." Help open doorways of understanding, sympathy, and friendship for them to step through in order that they may extend Christian fellowship to this vast land.

Read as many books on India as you can. Ask others to read books. Pray and work for stimulating sessions together. If possible, have an intercessory prayer group praying for the success of the course.

This Guide offers to the leader variety of method in the presentation of the material covered. Some groups will want to undertake serious study, others prefer a lighter or more dramatic program. With both in mind, the Guide is so arranged that it offers outlines for six discussion sessions, and four programs. The leader should read these through and make his selection of method in the light of his knowledge of the group.

Some variety in method is recommended. The group meetings can be varied by the use of a forum, a panel discussion, a book review, a speaker, a dramatic presentation, radio program technique, an exhibit, a movie, etc. Use posters, pictures, and wall maps to set the stage and stimulate interest.

The use of different methods brings more group members into active participation. This, too, is advisable. Assignments should be well thought out so they are clear and definite.

The suggestion is made that there be a devotional leader for each session. The devotional period should come in the session, at the time most appropriate and not always at the beginning or the end.

Some Suggestions to Make Your Parish India Conscious

HAVE prayers for India.

Have notices in your church's weekly bulletin.

Put pictures and posters on the bulletin board.

Cut pictures and articles from magazines which can be circulated among the congregation.

Place books and magazines containing articles on India in plain view to be borrowed.

Encourage all age groups to study India.

Keep a scrapbook of current events on India.

Talk about India.

Let the children build an Indian village, and dress dolls in Indian costumes.

Have the young people sponsor an Indian party, the suggestions for the food and the games to be taken from *Fun and Festival from India.*

Help to build a better understanding of India and her problems and her plans for the future.

·2·

Discussion Suggestions

SESSION ONE

Purpose

To arouse the curiosity of the group and to stimulate their interest in India.

Reading

India at the Threshold, Foreword and ch. 1.
The Lotus Blooms in India, pp. 1-8.
Restless India, pp. 15-37.
Salute to India, ch. 1, 2, 4, 9.

Suggested Procedures

EVERYONE in the group will have opinions about India; good and bad, correct and incorrect, truths and half-truths. This first session will give an opportunity for bringing these opinions to light for checking and examination. It should serve as a time for getting acquainted with the India of today and result in arousing a

sustained interest in the problems to be considered in future sessions.

The leader can best decide which of the suggested procedures to use with the group.

Map Study

Use an outline map of India, wall size or have in the hands of each member of the group, the individual size outline map. Fill in according to the instructions from the group. The leader or an appointed person should have the correct information.

Locate on the map: Bombay, Dornakal, Madras, Ceylon, Kashmir, Mysore, Bengal, Lucknow, Calcutta, Delhi, Benares, Tibet, Travancore, Punjab, Indus, Ganges, Himalayas, Afghanistan.

Place on the map the region from which each of these comes: cotton, wheat, oil, rice, tea, sugar cane, peanuts, spices, mica, bauxite, iron ore, sulphur, tungsten, gold, silver, copper, jute, ilemite, chromite, manganese.

Quiz

1. How many castes are registered in India, according to the last census: 330; 500; 1,100; 1,455; 2,200?

2. What is the population of India: 187,000; 250,000,000; 400,000,000?

3. India has ½; ¼; 1/5; 1/12 of the world's population?

4. How many languages are spoken in India over an area of two hundred million square miles?

5. How large is India?

6. Where is India as related to the Equator?

7. What are the three physical divisions of India?

8. Are these important to the life of the Indian: The Indus, Ganges, Brahmaputra, Vindhya, Himalayas, Arabian Sea, Bay of Bengal, the monsoons?

9. How much of India does Britain rule?

10. How many villages are there in India: 750,000; 500,000; 10,000?

11. What percentage of India's population live in the villages?

12. Has India much water power?

13. Are Indians ever allowed to serve as judges?

14. Are women allowed to vote in India?

15. How did Lend-Lease affect India?

KEY TO QUIZ

1. 2,200; **2.** 400,000,000; **3.** 1/5; **4.** 24 languages are spoken, each by a million or more people. The only language common to educated Indians is English; **5.** It is as large as Europe, without the Soviet Union; it is ¾ the size of the United States; it is less than half the size of China; it is much smaller than the Union of Soviet Socialist Republics; **6.** North of the Equator; **7.** Mountainous regions of the north and northwest; the great plains of northern and central India, and southern or peninsular India. They have different types of dress and languages; **8.** Yes; **9.** 296,000,000 people live in British India and 94,000,000 in the 562 more or less autonomous Indian States ruled by Indian princes; **10.** 750,000; **11.** Ninety per cent; **12.** India has greater water power resources than the United States; **13.** Ten out of every eleven judges in India are Indians. In the general administration services there are eight Indians to each British; in qualified ranks in civil medical departments, thirty Indians to every one British; in higher grades of engineering departments fourteen Indians to one British; **14.** Yes and in 1944 there were two women in the Central Legislative Assembly and fifty-eight in the Provincial Legislatures. Indian women have held ministerial and high administrative positions; **15.** India received from the United States on Lend-Lease, motor cars, machine tools, locomotives, radios, medical stores, etc., and she supplies as reciprocal aid to the U. S. Forces in India buildings, airfields, clothing, transportation, port and harbor facilities and ship repair. America also received beryl, a gem which can be alloyed with copper and aluminum to harden them; sheet mica and block talc.

Directed Conversation

START a general conversation having the leader say:

DO YOU KNOW THAT

1. A complete set of numerals was found in a cave in Western India dating back to the third century B.C.?

2. The earliest maps of India show no mountains? *The Himalayas are shown on later maps but not on the earliest.*

3. Arayan-speaking tribes entered India about 2000 B.C. and found there the Dravidian-speaking people? *Recent excavations show traces of civilization at least 5,000 years old. Back of the Dravidian culture are the pre-Dravidian people.*

4. The abacus, or counting board, has been in India since early times? *It is thought that the rosary was developed from this early Indian counting board system.*

5. Passages of Plato's writing are similar to the Indian ideas of reincarnation and *karma?*

6. Indian thought influenced the East?

7. Aesop's Fables and many animal stories are similar to stories used by Buddhist priests in their teaching centuries ago?

WORSHIP I

Hymn to be read or sung

Where cross the crowded ways of life.

O GOD, who hast promised that they shall come from the east and from the west and sit down in thy Kingdom, we remember before thee the vast multitudes of India. Bless her leaders, guide her patriots, heal her divisions, and lead thy Church into unity, peace, and power; through Jesus Christ our Lord. Amen.

C. M. S. Handbook

8. The trade of South India is linked with our knowledge of Bible history?

9. The Indian Institute of Science provides facilities for post-graduate work in five branches of science: physics, cosmic ray research unit, organic and bio-chemistry, electrical technology, and aeronautical engineering?

10. Two young scientists in India evolved a method for growing penicillin in a quarter of the time taken in laboratories elsewhere?

11. India has gone a long way when Sir Ramaswamy Mudahar could say at the San Francisco Conference: "All of us must recognize one fundamental truth, one eternal verity, namely the dignity of the common man, the fundamental rights of all beings all over the world"?

12. James Ananda, an Indian Christian, found a taxi driver in a large American city who had never heard the story of the Good Samaritan?

Assignment

INTRODUCE materials and outline the course as planned for the sessions that follow.

Assign reading for Session Two.

Appoint those who are to take part in carrying out the suggested forum in Session Two.

Appoint devotional leader.

SESSION TWO

Purpose

To bring to the group an appreciation of the place of village life in India and a knowledge of the joys and problems of such a way of life.

Reading

India at the Threshold, ch. 2.
The Lotus Blooms in India, pp. 48-56.
Restless India, pp. 43-50.
Salute to India, ch. 3.
The Church Takes Root in India, ch. 1, 2.

Suggested Procedures

Open Forum. Three or four members of the group may present as comparative and contrasting pictures: village life in India, in China, in America among sharecroppers, and small farmers, or tribal life among American Indians. In preparation for this presentation, those taking part in the forum, with the leader, should decide what points are to be covered by each. The discussion suggestions that follow may be used as a guide. Following the presentation by the members of the forum, the meeting should be opened to the group for questions and discussion and closed with a summary by the leader.

Discussion. A quotation about village life and a number of topics in question form are here suggested as a guide for discussion. The leader will rearrange these as the local situation requires.

Villagers think of themselves not as individuals, but as weavers, or leather makers, or goldsmiths, or as a caste. . . . People born and bred in a village under the rigid control of their caste elders

are wholly unfitted for life in a modern city, while the economy of the village is being gradually undermined by the factory-made goods which are slowly creeping in and under-cutting village prices. For instance, in thousands of village homes the family loom is lying idle because hand-made cloth cannot compete with the mill-made variety. Because of the caste system the weavers cannot take to any other profession: they can only starve or drift to the cities. What is the remedy? Mr. Gandhi would eliminate all industry and revert to hand-spinning and weaving, but it is beyond the power of men to put the clock back, and the way has yet to be found by which both rural and industrial India can throw off the dead hand of caste, with all its restrictions and taboos, while preserving a stable social life and adopting a healthy degree of progress. . . . Thus the problems of the village are, in miniature, the problems of the nation, and also the problems of the Church. . . . DORNAKAL by Carol Graham

1. To what extent are the castes interdependent?

2. How did the courts of law undermine the influence of the Committee of Five, or *Panchayats?*

3. What is the structure of the village economy? How is it affected by the division of land?

4. What has the Church contributed to the development of rural leadership? What has been the part of coöperative schools?

5. How has the Church, through modern science, helped to

WORSHIP II

O HEAVENLY Father, thou understandest all thy children; through thy gift of faith we bring our perplexities to the light of thy wisdom, and receive the blessed encouragement of thy sympathy, and a clearer knowledge of thy will. Glory be to thee for all thy gracious gifts. Amen.

Read **1 Corinthians 12: 13-27**

better village life? Reclamation of land, better irrigation systems, control of erosion, agricultural fairs, exhibits, etc.

Show a movie or slides of village life.

Make a model for exhibit; a clay or cardboard village.

Assignment

Assign reading for Session Three.

After careful selection as to the method to be used in Session Three, appoint those who are to take part in presenting materials.

Appoint the devotional leader.

SESSION THREE

Purpose

To arouse the interest of the group in the conditions and problems facing those who labor in India.

Reading

India at the Threshold, ch. 3.
Restless India, pp. 51-55.
Salute to India, ch. 3.

Suggested Procedures

Panel Discussion. This procedure is best carried out by four to six people. Assign phases of the subject to each member of the panel. There should be at least one meeting for preparation when the discussion is outlined. At the time of presentation, the leader introduces the members of the panel, guides the discussion, opens the session for questions from the entire group, and summarizes.

Consider in your discussion of labor:

The rapid growth of industry in India in the present century has brought with it a great volume of labor legislation designed to protect the workers, and a labor movement seeking to bring workers, and incidentally to the whole of industry, the benefits of trade unionism.

Some basic facts:

1. India's industries in 1943 employed about five million persons.
2. Though British firms played a most important part in pioneering Indian industries, ownership and control are overwhelmingly in Indian hands.
3. India has controlled her own tariff since 1922.
4. British influence in the government of India has been used

for more than forty years to stimulate labor legislation and the growth of Indian trade unions on British lines.

5. The first Indian Factories Act was introduced in 1880. Successive Factories Acts in 1891, 1911, 1922, and in 1934 radically altered working conditions to bring India in line with other great industrial countries and to give the workers benefits of healthful working conditions, better hours, wages, safety devices, unemployment compensation, etc.

6. Two special schemes arising directly out of the war which are important to the worker and expansion of Indian industry are: first, the Technical Training Scheme within India itself. These trained laborers will continue working even after the cessation of hostilities. The second is the Bevin Scheme under which suitable trainees are sent from India to Britain to receive a grounding in industrial technique and foremanship and in

WORSHIP III

O GOD, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men; that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all nations. More especially we pray for thy holy Church universal; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to thy fatherly goodness all those who are any ways afflicted, or distressed, in mind, body, or estate; especially the peoples of India; that it may please thee to comfort and relieve them, according to their several necessities; giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ's sake. Amen.

Read **1 Timothy 5: 18** *and* **1 Corinthians 3: 13-14**

British trade union methods. These highly skilled workers and their training in Britain are paid entirely by the British Government. They will be qualified for supervisory positions and union leadership on their return to India.—Adapted from *Labor and Industry in Britain,* No. 6, September, 1943.

Discussion topics that may be included:

1. What were some of the early industrial activities in India? Cotton industry known to Romans, who valued highly the muslin from India; "Calico" known to Vasco da Gama. Mull, chintz, khaki are all Indian words. Lancashire girls came in 1818 as pioneers to India's textile mills.
2. To what extent are India's public utilities, Indian owned and managed? Are any taxes paid to Britain?
3. How progressive is industrial legislation in India? Are trade unions and strikes common?
4. Are women a factor in Indian industry?
5. How far are India's child labor laws effective?
6. What new industries developed in India as a result of World War II?
7. What are the threefold objectives of the development of industrialism?
8. What evidences are there toward State ownership of industry in India?
9. What are India's postwar industrial objectives and plans?
10. What has the Church done to offset hazards facing the Indian villager as he enters big city and industry?

A Litany for Labor in India or a prayer may be written by the group or a committee.

Assignment

Assign reading for Session Four.

Make the necessary appointments for Session Four.

Appoint the devotional leader.

SESSION FOUR

Purpose

To understand and share in the modern concerns of the women and youth of India.

Reading

India at the Threshold, ch. 4, 5.
Salute to India, ch. 5.
Our Country Is India.

Suggested Procedures

Show pictures of women and girls from different States and castes in India.

Call for reports:

A Woman's Life in *Purdah*

Laws Enacted by the British for the Protection of Women

Woman's Suffrage in India and its Influence

Hold an open discussion, with several people prepared to speak to start the thinking of the group:

1. Were Indian women ever allowed the same freedom as men?
2. What influence did Buddha have on the women of India?
3. What influence did the Moslem invasion have?
4. How did the English change the lives of India's women?
5. How were the lives of the women and youth of India affected by Christian missionaries? Modern industry? World War II?

Call for several reports:

Fight for Freedom (*India at the Threshold,* ch. 5; *Collier's,* April 6, 1946; and *Time,* April 22, 1946).

How the Army helped India's Youth (*India at the Threshold,* ch. 5; *National Geographic,* April, 1946).

India's Youth Program (*India at the Threshold,* ch. 5).

Show pictures of Indian women in the Armed Forces.

Have a roving radio commentator, a member of the class, report from India giving a picture of its womanhood and youth and the part they are playing in India's fight for freedom.

Ask a member of the group to review *Our Country Is India.*

Assignment

Assign reading for Session Five.

Arrange for the presentation of material to be used in Session Five, making necessary appointments for carrying out the plan selected.

Appoint the devotional leader.

WORSHIP IV

O GOD, our Father, bless and help all the women everywhere: give us a deeper realization of our fellowship, that we may be enabled to bear one another's burdens, to share our gladness and our gifts, and to make our full contribution to the whole family of God. Help us to stand for whatsoever things are true, reverent, just, pure, lovely and gracious; for the righting of wrongs, the defense of the weak, and for the love that never faileth; through Jesus Christ our Lord. Amen.

JULIAN BOYS (*Adapted*)

Read **Ruth 1: 15-17**

SESSION FIVE

Purpose

To present the work of the Church as covering all phases of life.

Reading

India at the Threshold, ch. 6, 7.
The Lotus Blooms in India, pp. 9-14, 30-76.
Salute to India, ch. 8.
Tales from the Inns of Healing.

Suggested Procedures

Display on the wall a large reproduction of the chart in *Restless India,* page 35, showing the approximate division of the Indians into their religious groups.

Select four members of the group to serve on a commission sent to India by the World Council of Churches. Ask for their reports:

The Doctor on health and sanitation. Progress made since Christianity came to India. Needs for the present and plans for the future.

The Teacher on education and literacy.

The Evangelistic Worker on results of Christian efforts and the contribution of the Indian Church to world Christianity.

The Member of the Chamber of Commerce on general condition of India, its postwar plans, the economic situation, the agricultural prospects, the political outlook.

Throw the meeting open to questions. Someone may start the thinking with:

India wants freedom from what? Disease? Poverty? Caste? Intolerance? Britain? Illiteracy?

What do the Hindus offer for India's future?

What do the Moslems offer for India's future?

What does Christianity offer for India's future?

Recall the Madras Conference. How did this conference help the Church in India? How did it help the ecumenical Church?

Appoint a member to represent the Gallup Poll and interview the class seeking information. Some questions to be asked are:

1. Why do you think the people of India would not be a good insurance risk? How do caste rules affect India's health?
2. What is being done to help India meet her health problems?
3. Are Indians good doctors? Nurses? Scientists?
4. How does the Church encourage native leadership?
5. What is a Christian Community?
6. Do you think churches should be built along Western or native lines of architecture? Should native symbolism be used? *Lotus,* purity, also represents the Incarnation; *Cross on lotus,* the foot of God touching earth; *Lion,* majesty and power; *Swan,* wisdom; *Vine,* fellowship with Christ; *Wheel,* life is a journey with hope of rest at the end; *Circle,* Eternity.
7. How does the Church help a villager who has moved to the city?
8. What is the standing of Christian medical colleges in India?
9. What can the Church do in the fight against illiteracy?
10. Should the Church leave all education and medical care to the government?
11. What is mass baptism? What is required of those desiring baptism?
12. What can Western Christians learn from the Indian Christians?
13. In what union projects in India does the Episcopal Church coöperate? How?

Have a Quiz Program. Let the class draw numbers and as the questions are called answer according to the number each holds.

If this individual can not answer, throw the question open to anyone in the group.

1. Name three diseases which exist all over India. What is being done to combat them? What obstacles have to be overcome in this fight?

2. What affliction is common to all India? What aid is being given sufferers?

3. Name some drains on Indian villages.

4. What is a common enemy of most Indians?

5. Where is the most balanced diet to be found in most of India? What stands in the way of proper diet? How is the country trying to combat this?

6. What has been done to cure snake-bite?

7. Name a striking contribution made by the Church towards the health of India.

8. What was the first Christian medical school in India?

9. What Maharajah championed the cause of the untouchables? Why?

10. What new steps are contemplated at Vellore?

11. What is the purpose of the National Christian Council of India?

12. Who attends meetings of the National Christian Council?

13. For whom does the National Christian Council speak?

14. Who was Bishop Azariah? Where was his diocese?

15. What is the most dominant force in India today?

16. Is the Church in India concerned with Christianity elsewhere?

17. Has the Church in India any postwar plans?

18. The government is striving to make India literate in twenty-five years. Is the Church concerned? Is there sufficient reading material available for all who wish to use it?

19. Are Indians interested in courses on homecraft?

20. What is the Mothers' Union of Dornakal?

WORSHIP V

AND an old priest said, Speak to us of Religion. And he said: Have I spoken this day of aught else? Is not religion all deeds and all reflection? And that which is neither deed nor reflection, but a wonder and a surprise ever springing in the soul, even while the hands hew the stoone or tend the loom?

Who can separate his faith from his actions, or his beliefs from his occupation?

Who can spread his hours before him, saying, "This is for God and this for myself; This for my soul, and this other for my body?"

All your hours are wings that beat through space from self to self. . . .—*from* THE PROPHET *by Gibran*

O GOD, the Father of lights, from whom cometh down every good and perfect gift; Have mercy on our frailty, and grant us such health of body as thou knowest to be needful for us; that both in our bodies and our souls we may evermore serve thee with all our strength and might; through Jesus Christ our Lord, Amen. BISHOP COSIN

O knit the hearts of thy servants together in unity of the Spirit and in the bond of peace; that thou, the God of Peace, mayest take pleasure to dwell under the quiet roof of our hearts! Amen. BISHOP HALL

ANSWERS TO THE QUIZ PROGRAM

1. Tuberculosis, malaria, leprosy; Sanatoriums to fight tuberculosis, centers to cure leprosy and mosquito control by cleaning up the breeding places; Indifference and ignorance.

2. Blindness; so far little has been done to help the blind or to show them how to live in the dark.

3. Beggars, monkeys, old cows, goats, and rats.

4. Hunger.

5. Jails and mission schools; Poverty, ignorance, religious and social prejudices; The Postwar Planning Committee has asked eighteen million dollars for research. One laboratory to be built will study foods. Classes in balanced diet are being taught at mission schools and by the government.

6. An effective serum has been discovered.

7. Establishment of institutions for training nurses and doctors.

8. One for women at Ludhiana in the Punjab.

9. Maharajah of Kolhapur, who got his idea from the Miraj Medical School.

10. It has been selected as the first union medical college of India for both men and women. They are seeking a specially trained and qualified staff and large endowment to give the highest type of training in medicine and surgery.

11. To engender a sense of fellowship, to discuss problems which are common to all, to widen the influence of the Church through unity, to pool resources and experiences for the better working of the cause.

12. Delegates from the provincial councils and from different parishes.

13. For us all. Through its membership the thought and mind of the rank and file of the Church are represented.

14. The first Indian Anglican Bishop. His diocese was Dornakal in South India. He gave outstanding leadership to the National Christian Council.

15. Nationalism.

16. Yes. Indian Christians have an ecumenical outlook.

17. The Church in India is planning to give clergy better training, to raise the calibre of the clergy, and to stress the threefold function of the ministry: worship, teaching, and personal guidance.

18. Every effort is being made to teach reading and writing, all available time is utilized for this purpose (time spent waiting in hospitals, dispensaries, etc., with students from the mission schools acting as teachers). So far there are only seventeen women's Christian magazines, some pamphlets and bulletins. American Bible Society is sending Bibles and tracts to India.

There is a definite challenge for the Church to meet to supply sufficient Christian reading material for all.

19. They enroll eagerly for courses in home nursing, home hygiene, child care, and homemaking.

20. Mrs. Azariah formed the Mothers' Union in Dornakal in which all features of making a Christian home are taught. This has been dramatized into the Festival of Christian Home, the pageant which has spread to all Christian India. It is given simply, with variations and color in the different parishes and takes on a personal meaning for those who present it as well as for the audiences.

Assignments

Assign reading for Session Six.

Make the appointments necessary for carrying out the plan in Session Six.

Appoint devotional leader.

SESSION SIX

Purpose

To know the work of the Anglican Communion in India especially in the Diocese of Dornakal.

Reading

India at the Threshold, ch. 7, 8.
The Lotus Blooms in India, pp. 15-29, 77-80.
Christian Symbols in a World Community, pp. 45-74.

Suggested Procedures

A NUMBER of suggestions follow. The leader should select the one or several best suited to the group. All will be too many. Whatever method is used, there should be opportunity at some time in the session for questions from the whole group.

Map Study. Using the map of the Church of India, Burma, and Ceylon, locate the dioceses and give something of the work and history of the Anglican Communion in India. Let a second person continue with the history and work in the Diocese of Dornakal.

Biography. Give a brief sketch of the life and work of Bishop Azariah of Dornakal, including something of the memorial planned in his memory.

Report. Let a member of the group, man or woman, pretending to be from India, report on the work of the Church in Dornakal to either the General Convention or to the Triennial Meeting of the Woman's Auxiliary.

Interview. Arrange for an interview, using members of the group, between the Director of the Overseas Department and a

candidate, man or woman, for the mission field, with a preference for India.

Report. Describe the South India United Church plan; its history, its accomplishments, evident trends, and its future.

Round Table. Select four people with a chairman to present in a round table discussion the coöperative work the Church is doing in India, with special emphasis on the South India United Church plan, the Missionary Medical College at Vellore, the Women's Christian College at Madras, the Agricultural Institute at Allahabad.

WORSHIP VI

O GOD, Great and Wonderful, who hast created the heavens, dwelling in the light and beauty thereof; who hast made the earth, revealing thyself in every flower that opens; Let not mine eyes be blind to thee, neither let my heart be dead but teach me to praise thee even as the lark offereth her song at daybreak, so shall I learn to love and serve thee, my Lord and Saviour. Amen. ST. ISIDORE

LORD, make me an instrument of thy peace; where there is hatred, let me sow love; where there is injury, pardon; where there is darkness, light; where there is sadness, joy. O Divine Master, grant that I may not so much seek to be consoled, as to console; to be understood, as to understand; to be loved, as to love; for it is in giving that we receive, it is in pardoning that we are pardoned, it is in dying that we are born to eternal life. Amen. ST. FRANCIS OF ASSISI

Read **St. Mark 16: 20**

Discussion. Topics.

The Church of England comes to India.
Its growth and development.
Problems faced by the Church.
Indian leadership.
Emphasis on education, health, agriculture.
Coöperative and interdenominational projects.
Diocese of Dornakal.
South India United Church.

Conclusion

The leader or secretary may conclude with a brief résumé of the work of the group throughout the sessions. Emphases may be given to points and ideas that are matters of importance in the Church's program. The members of the group should be left so aroused to the situation that they will continue an active interest in the subject.

Plan some on-going activity that will keep the work of the Church in India before the group. Plan a presentation of the subject to a larger audience, see Introduction page 8.

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Program Suggestions

If your group prefers a series of programs to the more intensive study of the subject, or if you plan a general meeting to stimulate interest or to introduce the subject for discussion, you may find these suggestions useful.

●

PROGRAM ONE

Background Material

Session Three

DRAMATIZE *the history of industry in India showing the beginning of industry in the homes, in the different castes, the coming of the Romans, the coming of Vasco da Gama, their admiration of the Indian goods, Marco Polo and the Kashmir shawls, the British and the Paisley shawls, the coming of the Lancashire girls, of the textile mills, the rising industrial problems —Gandhi and the strikes, the moving of the villagers to the city, the attempt made by the Churches to help them adjust, the laws passed and the women working to elevate the standards of labor.*

This may be done by tableaus, with a narrator and the scenes presented in costume, or it may be done in skits, or as a pageant.

PROGRAM TWO

Background Material

Session Four

PLACE *tall candles, shorter candles, even oil in a saucer with a wick in it and light them all. Have narrator stand with the light about her. Cut pictures of a baby girl from an old* National Geographic, *of Asia, of travel chart, paste it on a cardboard to show the audience as you talk, or read the following. Cut pictures of an Indian village, of Indian women of different ages, of Indian youth, Indian servicemen and women. Give this either as a monologue, or ask one woman to talk for the baby, another for the mother, grandmother, and grandfather.*

●

¶ *Hold up the picture of the Baby, substituting pictures as needed.* HELLO, I'm a girl. I was born in a small village in India. My mother says she is glad I was born in 1943 for life is changing for girls now. I hear my Mother, aunts, cousins, and Grandmother talking, nothing is concealed from the ears of any member of the family.

We are a patriarchal family. My Grandfather is really the head. My Father, my uncles, my brothers, and boy cousins all listen attentively and do as my Grandfather says. My Grandmother rules the women. She is affectionate and lavishes love on her daughters-in-law and the children but she never shows any to my Grandfather.

When he comes in from the fields he washes himself and goes to his corner of the room where he seats himself. My Grandmother lowers her head and serves his food, never touching him as she moves about; all talking stops while he is eating. Grandmother

waits until his smallest wish has been granted and then she leaves with head and eyes lowered. My Mother and my aunts all treat their husbands in the same manner.

Our houses are dark and small and so we live a great deal in the yard in the summer; in the winter we cook indoors but the smoke fills the room because we have no chimney. Our eyes hurt because of the smoke.

My little girl cousins play in the yard on pretty days. On their hips are carried the little boy cousins. My Mother says she hopes I will have a longer time to play than she did for she had to help with the work even when she was tiny. My Grandmother says my Mother was reared correctly but that I am being spoiled.

None of my Grandmother's daughters live with us, although we are a very large family. My Mother says when a girl marries she becomes a part of her husband's family; and, even if her husband dies she still remains in the family, she must give up her jewelry, wear old clothes, become self-effacing and often the drudge for the family.

We had a wedding; one of my girl cousins married. It was a three feast wedding, with my cousin being carried off on the shoulders of a neighbor to her husband's home, accompanied by one uncle. She wore a gorgeous bride's dress of orange and dark green and yellow and white, but my Grandmother groans for her son had to borrow money for the wedding and will be in debt most of his life to pay it back. The feast was good; the flowers were beautiful; the dress was pretty but my cousin cried for her husband was a widower whose two previous wives died in childbirth. My cousin was old, though, too old, Grandmother said, for she was fourteen.

Grandfather insisted that the family must obey the Child Marriage Restraint Act. My Grandmother fumed. We had too many girls in the family, she shouted, what foolishness to wait until they were fourteen before giving them in marriage. A girl

of fourteen should have sons, but Grandfather said we must keep the law. So we had the wedding last month. She spent two nights with her husband's family then came home for two nights, and now she is gone. My Mother says she may come to visit us some, we may go to see her on a visit but for the most part she is gone forever. Her Mother said if her husband died and she became a widow maybe the Christians would take her to their Christian Widow's Home. My Grandmother was indignant at such talk.

Do you think I talk too much? I don't always know what I am saying but everyone hears and repeats everything; we have no secrets.

My Mother heard at the well that Christian women were coming from the city to help the village women. One woman had asked for help in a legal way. She wanted to protect the land which belonged to her children but which members of the family were taking away from them. These Christian women secured the advice she needed and helped her.

My Mother is buying jewelry as fast as she can for she hopes to be able to have enough to help send me to school. Grandmother says no decent woman can read or write but Mother says I must learn.

I hear Grandmother telling the girl cousins about Sita and Savitri. They are the ideal for Indian girls, their piety, their loyalty, devotion, and self-forgetfulness, their chastity and their love for their husbands are the traits our Grandmother wants us to develop. She urges us to discipline ourselves; although she spoils the boys with overindulgence, she never does the girls.

My aunt whispers about the women from the city and how they talk of a Virgin called Mary who was the Mother of God and how she, too, served. Grandmother snorts. Virgins aren't mothers, she says. Besides my aunt is silly to listen to these city women.

My Grandmother regrets the passing of *purdah*. She thinks

all women should be veiled and live in seclusion, but my Aunt says the city women say it is unhealthy. These city women believe in sanitation, in education for women, in women taking part in the national life of the country. My Grandmother says not as long as she is head of the women of the household will any of this come to pass, unless Grandfather wishes it. Grandmother used to make the women and girls spin but Grandfather now allows them to buy cloth made in the cities. Grandmother fusses about that, too.

I was born in a hospital with a white woman doctor to take care of my Mother. My Grandfather ruled this although my Grandmother thought the village midwife would be better. My Grandfather has been listening to the reformers from the city and has gone modern, my Grandmother wails. He has decreed that we should clean up our yard and the gullies outside for he has noticed that the Christian villages, even the outcaste villages, are no longer fly-infested nor is there so much sickness in those villages. Grandmother does as he says but mumbles that the mother goddess of the village will be mad at him for listening to such talk and will punish us all. She makes the family observe carefully all the rites and ceremonies connected with the sacred and holy days of the Hindus. We have bonfires, loud bangings to cast out the devils. It is confusing to live in our house where the old fights the new so bitterly.

My Mother heard that girls are being paid more to teach than boys and is more determined that I shall have an education. One aunt says this is unfair for if the girls are to be better paid then their marriages will have to be postponed while the girls support the families.

Another aunt dreams of the time her daughter can go to the city to work in the cotton mill. The women from the city said all women workers are married and have children but still they can work. My aunt thinks it would be a good thing to have

a factory worker in the family. My Grandmother says she will die of loneliness away from her village and her family.

The women from the city have been talking about the movies, in which girls act before a screen and depict stories of the past and prophetic stories of the future. They are artistic and beautiful. Then they talk about the Indian ballet and how it is used to educate as well as entertain the people. My Grandmother thinks the dancers, the actors, and the actresses are wicked but my Mother looks dreamy-eyed and thinks maybe I could become such a one.

Sometimes she thinks that I should be trained to do welfare work and help raise the standard of living for other women; then she listens to the women from the city as they gather about the well and thinks maybe I could be trained to be a magistrate, or have part in the provincial legislative assembly. But my Grandmother frowns on it all for no good Hindu woman would be so forward. She assigns my Mother to heavy duties to teach her patience and piety and to cure her of day-dreaming and all other head-illness. But my Mother and aunts whisper that my Father and uncles heard about Jesus Christ in the Army. They attended the Army schools and have had whole new fields of thought opened unto them. They have been talking with Grandfather. My Father even wants to go to the mission school and he wants my Mother to go, too. My Grandmother does not think it necessary for even her sons to acquire more education than they received in the Army but she will permit this if Grandfather insists. But I wonder if even he can make it possible for my Mother to go to a mission school?

My uncles have already talked with Grandfather about sending their sons to a mission school but Grandmother says who will spoil them as she and the women of our family do? How can they live without her doting care? Besides should they go to a mission school and become Christians they would be dead to the family. But my Mother and aunts want Grandfather to

study for baptism and have the whole family converted. Many in the village would follow if Grandfather would lead, they say.

My father is talking all the time about the strange men he met in the Army, young men from England and America, not bad, really, just with different backgrounds but underneath human beings like us. They knew many things he wanted to learn, better methods of farming, more about economics, and many other things he thinks our country will need if I am to grow up worthy of the freedom for which our country is struggling. He and my uncles are not so sure as they once were that freedom can be identified with independence of Britain. There are things in our own background which keep us from being free, but Grandmother hoots at such ideas.

My Mother listens with downcast eyes but with stars in them nevertheless when the men say the friendship between the Christians in the Armies was more real, more genuine for they had a common fellowship whether they were British, American, Canadians, Indians or what their nationality. They talk about the aims and ideals of the Christian Council of Youth in India, how they want to survey the existing youth movement to find what is really being done and what the needs are, to develop more native leadership among the lay people, to provide better literature for youth; and how they wish to link Christian youth with the great tasks of social reconstruction for the improvement both of the community and of the nation. Grandmother fumes but Grandfather sits and listens. Sometimes I wonder if he is as ardent a Brahmanist as Grandmother is. She often says women are the depositories of tradition and must help the men cling to the old ways of doing things. I think she fears her men learned things in the Army that are worse than killing and she disapproved heartily. When the uncles and my Father talk about the Boy Scouts and the Girl Guides, or the rural youth activities, with the lotus as its emblem, my Mother and the aunts get

excited for they hope that my cousins and I can belong someday.

My Grandfather listens to the students from the mission universities as they come in the summer to help in the village; they teach, they work, and they preach. Sometimes I think my Grandfather is weighing the loneliness that will be the family's if we were to become Christians. We would lose caste. These young students say that all are brothers in Christ, whether they be high caste Brahman or outcaste and to accept such a belief, even I know, would cut us off from all our caste. Yet this Christ is so appealing, all who follow Him seem so happy. There are so many things He offers, and my Father, my uncles and the women, all save my Grandmother, urge Grandfather to become Christian, to follow the Way of Light and of Life.

So many problems face India I get sleepy as I listen. Some say the future of India rests in its womanhood, others that women are the key and the light to the situation, but I don't worry for I will adjust to whatever is required of me. I will forget self and give my all in service to my family and my country, for I am youth and womanhood yearning for help and strength and understanding wisdom and guidance. Can you help me?

Goodnight.

PROGRAM THREE

Background Material

Session Five

Let us imagine that the group is the meeting of the National Christian Council in India; the members are representatives from all over India of different communions, some having come from the provincial councils, some sent by their parishes, some for the first time and others have been there often. All are eager.

CHAIRMAN: It is my privilege to welcome you to the meeting of the National Christian Council. This is your council; it represents us all. There are several things which the oldtimers expect and that we hope the newcomers will discover, too.

1. A deep sense of fellowship, a sharing of problems, the knowledge that your particular problem isn't peculiar to your district alone but often is common to us all and that sometimes someone has discovered a solution to the problem.

2. The joy of finding friends in every communion; of worshipping and working together; of pooling ideas and striving for an ecumenical outlook rather than narrow denominational ones.

3. Of finding that missionaries, no matter what their specialty, all have one common aim: the bringing of Jesus Christ to the people of India and the people to Him.

Let us hear first from the Committee on Health.

HEALTH COMMITTEE REPORTER: The public health commissioner for 1934 reported the lowest death rate among the Christians of any of the religious groups. The lowest infant mortality rate was also in the Christian group. This is gratifying but there is more to be done. But let us review some of the accomplishments of the past:

Great strides have been made in controlling tuberculosis in South India. The sanatorium at Madanapallo, which was the first one to be opened and is a union project, has been reorganized

by the Madras government. It is now a teaching center for the Diploma for Tuberculosis Diseases, and more than seventy doctors, both Christian and non-Christian, have been trained there. These trained men are placed in charge of government and local clinics and sanatoria so the work of the Indian Christians is being spread, the technicians and student nurses trained here carry the ideas of the sanatorium wherever they go.

The ex-patient's colony, where a small group of men live, earning their living under the supervision of the Christian colony, has proven most successful. The Pendra Road Sanatorium in the Central Provinces has begun a similar colony. The Christians have responded to the challenge of tuberculosis and shown the government and the people that it can be fought successfully.

Christian missionaries are also fighting leprosy. The treatment of the leper is now one of the triumphs of scientific medicine. The Christian medical care of leprosy patients in India today is in most cases being carried on by a band of devoted Indian medical men and women. Many patients have been trained so that the ward work, routine dressings, and injections, are performed by those who are themselves receiving treatment.

Blindness is another challenge to the missionary. So far no adequate nationwide effort has been made to assist the half million blind and partially blind, or to teach them how to live in the dark. Will the Church do this?

Indian Christians are being taught to clean up the breeding places of the mosquito in the fight against malaria, which is so common that most people are indifferent to it and respond slowly to the fight being made to eliminate this disease.

Progress has been made in controlling plague, cholera, and smallpox; effective serums have been produced for snake-bite.

The government has placed health second on its list for consideration in the postwar plans. An expenditure of eighteen million dollars has been asked by the India Industrial Research Plan-

ning Committee. One of the special laboratories to be set up is the one for food. Two things face those who attempt to solve the nutrition problem; first, too many never have enough to eat, theirs is an existence on too low a level, and secondly, some of the common diets are not right from the point of view of nutrition. Both religion and social prejudices are obstacles to be overcome.

The jails of India are about the only places that have a balanced diet, although the food is plain. Mission schools are attempting to teach the value of a balanced diet.

The mission schools have trained laboratory technicians, pharmacists, nurses, doctors, midwives, and helped to set standards for health and sanitation. Enough has not been done. The field is big, more needs to be done along every line.

The All-India Medical College of Vellore has taken a forward step and presents a challenge to the Churches which sponsor it for it is the first Christian medical college to qualify for teaching the highest standards of medicine and surgery. An adequate endowment and a highly qualified staff are both demanded. Vellore is planning more important advances, a hospital for nervous diseases and a department for rural medicine being two of the items on their list. Episcopal women have a part in the work of this project through a gift from their United Thank Offering.

Medical workers are serving both within the hospital and in the lonely and neglected areas as far as their time and strength will allow; hospital vans are on the rural roads now. There are doctors and nurses in lonely isolated spots. All attest to the love and teaching of God, but we are few and the need is so great.

CHAIRMAN: Thank you for this excellent report.

A WOMAN *timidly asks:* What do you advise for a rural section where there is no doctor, no nurse, and no hospital van, and the people are too poor to buy medicine?

WOMAN *who gave report:* One missionary's wife found herself in such a village and determined to use what the villagers had to bring better health. She used salt solutions to combat eye infections and instituted strict rules about personal cleanliness to correct skin diseases. She taught the value of a balanced diet, using the food in the village; she also showed them how to dispose of the night soil without polluting the wells or streams, and generally helped as best she could. The Red Cross gave first aid courses, the Junior Red Cross put up posters and helped with the home nursing courses.

ANOTHER WOMAN: In my village the rats, the monkeys, and the goats steal much of the grain that should belong to the family and yet no one dares to kill any of them.

ANOTHER WOMAN: I don't know which is worse in our village, the beggars or the old cows that meander about eating what they like and producing nothing.

CHAIRMAN: I believe we are all faced with the same problems. Let's move on to other reports and we'll have time for discussion later. All the medical people are concerned with health education and preventive medicines. They want to help you work out your problems. You are invited to a meeting of the Committee on Social Hygiene and Mental Hygiene; also to the committee which is meeting to consider parent education. They are scheduled for this evening. You'll find the literature stalls of interest, too; be sure to visit them.

A RURAL DELEGATE: Madame Chairman, in our State there is an attempt being made to pass a law by which a man and wife who intend to become Christians must give their children to their non-Christian relatives. Can the Council do anything to prevent this?

CHAIRMAN: The Resolutions Committee will give consideration

to this problem and take appropriate action in order that the voice of the Church may be heard. Has the Committee on Evangelism completed its report?

EVANGELISM REPORTER: We have taken as our slogan the statement of the late Bishop Azariah of Dornakal, *Every communicant a witness*. We are attempting to meet the problems of making it easier for the educated Hindus to become Christian; to train lay leadership to care for the great mass movement into the Church from the depressed groups. Through social service programs, Christian home committees, where we teach cleanliness, proper diet, and Christian fellowship, we know we are duplicating the work of the medical missionaries, and yet it is a need which must be met for Christ was interested in the whole personality and so are we.

We have worked with the troops during the war, both the Indian boys and those from overseas. We pray with the Psalmist that our hearts will be enlarged to help in the neighboring lands for the need is intense throughout all East Asia.

CHAIRMAN: We must all "advance through storm." And now could we hear from the Committee on Church and the State in Postwar India?

POSTWAR INDIA *reporter:* This committee has taken the five-pointed star, that representing man, as its symbol for the Christian has five obligations: worship, obedience, fellowship, service, and proclamation. Normally duty to the State does not conflict with conscience but should such a conflict arise the Indian Christian must attempt to remove all misunderstanding and to conciliate as far as possible without sacrificing his principles. If necessary, however, he must disobey the State, with humility and regret, even if its costs him his life.

No progress can be made in India's political life without the spirit of good will. Indian Christians must use God's will and

apply His principles in all social and economic conditions; he must define patriotism from the Christian point of view, develop the right kind of citizenship and remind all men that there is a family of nations of which God is the Father, and that in His will all nations have a place and purpose.

The Church in India is working to bring an ecumenical outlook to the work of the Church throughout the entire world.

CHAIRMAN: To attain the goals as set forth by this report we must truly be Christ-centered. Let us hear further about the postwar plans of the Church.

REPORTER *continues:* This committee feels that first place in our postwar plans should be given to preparing an adequate and thoroughly trained ministry, at the rate of one pastor for every five hundred people. At the present we have one pastor for every two thousand people. We cannot reach the people in the small isolated villages unless we have a larger staff of clergy, the calibre of the ministry must be raised, as well as the training improved which they receive. We must never cease stressing the threefold phase of the ministry: worship, teaching, and guidance in Christian life and conduct.

Secondly, we feel the Church must speed the process which teaches the people to read and write. The Christian community is the second most literate in India but that is not enough. The people wait patiently for treatment at the hospitals and dispensaries; they come to the classes in home nursing and hygiene. Can't we use this time to teach them to read and write? Mission school students could be used as teachers, and both teacher and pupil would gain from the experience. What a world is opened to an adult who learns to read for the first time! What a thrill is his when the Church gives him his first book! Adult education is a worldwide problem. In India it is an exceedingly difficult one because many adults are indifferent to learning at first but once

their interest has been captured we have not sufficient staff or time to give them the help they need. We have found that no mechanical means will catch their enthusiasm but they respond to friendly kindly individual overtures from a Christian teacher and then they are willing and eager to exert themselves and put forth the effort to learn. And when the people do learn to read, will there be enough Christian literature to give them? The American Bible Society, to which the United Thank Offering of the women of the Church in America makes a contribution, is furnishing Bibles for the peoples of India. Many pamphlets and tracts are also available for very little cost. The government hopes to make India literate within twenty-five years. What will the people read? Will the Church meet this challenge?

CHAIRMAN: Truly the field is ready for the harvest and the workers are few but we must all do more and we think we can for with help from our Father we can and will meet the needs. As you know one of the most active committees has been the one on the Christian home. Their report will bring today's session to a close.

CHRISTIAN HOME REPORTER: A most encouraging response has come from the survey made recently which shows that the "Christian home movement has taken root and flourishes." There are three lines along which we work: first, in literature. As you have just heard, there is a great need for books and pamphlets connected with Christian home life. A small beginning has been made. There are seventeen Christian magazines for women and a number of bulletins. This literature makes an appeal to non-Christians, too, who desire happier and more pleasant homes.

We constantly urge the training schools for teachers, nurses and social service workers to include courses on family life, home-making, and other related subjects. This has been tried in several colleges with gratifying results.

The local church has been brought into the Christian home movement. Many pastors are studying personal counselling and courses to help them prepare young people for marriage.

A most successful venture came from the Mothers' Union of the Diocese of Dornakal in the presentation of their pageant The Festival of the Christian Home. It is typically Indian. There is nothing mechanical about it; as each parish presents the pageant variations creep in that make it more attractive. Usually the redecorating of the house, the cleaning, adding a picture or flower starts the festival, then some family fun is shown, a special family day in church, and then the dedication of the home through the festival of lamps ends the presentation. As these tiny lights flickeringly add their radiance to the ever widening circle of light the committee feels that literacy, education, overcoming of ignorance, poverty, superstition, and the integration of it all into the life and work of the local church have been made visible through this festival.

CHAIRMAN: I know we all feel that through the symbolism of the lighted lamps we see how feeble is the light from each house and yet how brilliantly they all shine together. Through the National Christian Council let us all work together to make the Light of Christ the Light of the world indeed and all men His followers that none may fall by the wayside because of the darkness of our neglect or intolerance.

PROGRAM FOUR

Background Material

India at the Threshold, ch. 7.

DRAMATIZE *and present for a larger audience, perhaps the entire congregation, the Festival of the Christian Home.*

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